
Mission Pedagogy

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MISSION PEDAGOGY.

By G. Stanley Hall, LL.D., President of Clark University.

The very purest, highest and perhaps strongest manifestation of the teaching instinct is found in missionary work. He who devotes his work with every kind of personal sacrifice to the propagation of a religion among those who know it not believes his teaching to be of supreme importance and burns with zeal to impart it. He feels that he has a priceless treasure which his hearers vitally need. The positive potential, or the pressure in his own soul, to impart to the negative potential, or the need and hunger, conscious or unconscious, in the soul of his hearers as he sees it, makes a situation not unlike that which drew our Lord to earth. The ideal missionary must have rare power of quick, sympathetic insight into souls of a very different grade of culture and ethnic type from his own, a quick sagacity as to things to avoid, a fervor of belief uncooled by doubt, infinite plasticity to become all things to all men and a readiness to sacrifice his life on the altar of his cause at any time, if need be. With all defects, missionary effort has rarely ever lacked the one essential thing, viz., zeal. Thus it does not lapse to wooden routine and is rarely engaged in by those who are not interested in the work, but engage in it for a mere livelihood. Yet today it groans and travails in labor for a new dispensation. It needs a larger light and more comparative perspective and radical reconstruction, indeed, nothing less than a new soul.

Many religions have no mission features. They have been tribal or national and were evolved by the stirp that holds to them and too exactly fitted to its own needs to ever spread to alien races. Such religions are tribal palladia. Zoroastrianism never spread in this way, while Mohammedanism, on the other hand, was not taught, but forced upon subject

people. Other races have adopted the religion of their conquerors gradually because they felt their own gods discredited. Often again, victors cherish rancors against the religion of their victims and many devils are gods degraded or ex-gods, while conversely, sometimes the conquered give their faith to the conquerors. Buddhism was the first great missionary religion, although its propagation only began 300 years after Buddha's death, under the Emperor Osaka. Thus it spread to Japan where Shinto monks became teachers; temples schools; art and folklore were re-interpreted on a higher plane.

Jesus was the great expounder of the universalistic tendencies of Judaism which he sought to free from all local and temporal limitations, realizing vastly more than any of his followers that to be diffused by peaceful and natural methods, a religion must be more or less transformed. Paul, addressing chiefly the Gentiles, proclaimed salvation to be by faith rather than works. The spread of Jesusism owes more to this greatest of missionaries than to any other individual. Not only was he transformed, but he became all things to all men. Perhaps he idealizes Jesus all the more because he had never seen him. He certainly took great liberties with the person and sayings of his master. Who shall say, if another great modern missionary genius would pursue his methods, we might not have a new and a very different dispensation of Christianity in the East? Some have said that if Paul were not in the Canon, but if we would regard it as what an able, earnest man could do in planting religion among alien nations, his influence would really have been greater than it is. We certainly need today a great master fortified with modern learning, charged with the positive inspiration for original reconstruction and able to restate Christianity in a way to fit the occidental cultivated mind as Paul adjusted it to the leaders of the Greek cities. The church ought to believe that other Pauls are still possible and that they may one day arrive and free the Christian world from the the bond of dogma and wont and extend its quintessential requirements of loving and serving God and man to the uttermost bounds of the earth. Until this is done, despite all

our present agencies, Christianity will remain a geographical expression. The opening of the East thus constitutes a new and unprecedented call which gives the church an opportunity never open to it before. Will this call of the Divine Pedagogue, as the Holy Spirit used to be called, be now heeded?

Christianity owes many of its best elements to the interpretation on a higher plane of pre-existing religious ideas, even baptism, the Eucharist, and the doctrines and methods of salvation, the *piacular* sacrifice not excepted.¹ It was by using rites and ideas that were established and commonly understood, by grafting onto the great mysteries of all the countries about the eastern Mediterranean, that the message of our Lord was accepted. No religion is effective without sacraments, and the religious instinct needs and indeed, can understand, little but mysteries. Often faith sees sacraments where none exist. So in the field of thought, Greek philosophy, as Hatch has shown, had very much to do in shaping Christian doctrine. Philo wrought out the doctrine of the logos as heavenly manna, a cloud in the wilderness, convictor of sin, etc., before the New Testament. While some of the church fathers rejected philosophy, many had to learn it for apologetics and were themselves profoundly moulded by it, so that some regarded Plato *e.g.*, as inspired, and urged that he had borrowed from the Old Testament, and that other Greeks before Jesus had anticipated him and were saved. All know the profound influence of Mithraism, Epicureanism and Stoicism in preparing the way for Christianity and in developing a sense of the great corruption which prevailed and of man's higher destiny. Thus Christianity is the great adapter and adopter, and its merits consist in interpreting and revealing ever higher meanings.

The Teutonic faith was, perhaps, the greatest of all factors for centuries in the diffusion and deepening of Christianity. From the Eddas on, that faith was chiefly concerned with

¹ See Dr. J. A. Magni, The ethnological background of the Eucharist, *The American Journal of Religious Psychology and Education*, March, 1910. Vol. 4, No. 1-2, pp. 1-47.

the struggles between good and evil principles, pre-formed by the relations of day and night, summer and winter. The former gave, the latter destroyed life. There was constant warfare from the vegetable world up, and the only solution will be a new dispensation and a great judge by whom each will be given its deserts. Balder was the purest and fairest, in whose presence nothing bad could exist, but he was doomed and even Odin could not save him, although he was to ultimately rule over a new world in which there was no death. To avert his murder, everything was pledged not to hurt him save the mistletoe, which, after the method of myth, was the arrow with which Hoder pierced his heart. Then the world was full of evil. The death queen consented to release him only if all things should weep, and so they did save one. Then came the wars with Loki and the giants and even Odin is vanquished and evil reigns in Asgard. Nevertheless, hope survives of a new heaven and a new earth when Balder shall come again from death. This was the psychic matrix which Christianity found in the Germans, comparable with the Messianic hopes of the Jews, and to it Christianity came as a fulfilment. Balder became Christ, and Hoder Judas, as among the Franks Siegfried became Saint George, and among the Russians the fire-god Perun, driving the chariot of the sun, became Elijah, Apollo, Saint Belius, and Lodo, the Russian Venus, the Virgin. Thus gods and goddesses were supplanted or changed into saints and martyrs and this process of substitutions and transformation went on. The sacred springs of the Picts were blessed by Saint Columba. If pagan temples were destroyed, churches were built on their sites, and eclipsed them in beauty and embodied many of their features. The old feasts were reconstructed. The solstice was celebrated as yuletide, the nival equinox became Easter in the new calendar. Pagan rites were full of symbols that needed interpretation and their myths were allegories. These faiths were vital and were given still more vigor by the new Christian interpretations, helped out by pictures and statuary. Jesus in his parables was the great story-teller. The Old Testament, particularly, was transformed as an allegory, and the apocryphal literature

is full of it. Thus the church sublimated the methods of the barbarians and their folklore was worked over into Christian legends. The Christian mind from Sigmund to Dante and the "Pilgrim's Progress" was most impressed by this method; so the Holy Grail reinterprets the very core of Teutonic myth, which spiritualized the martial temperament, feudalism and chivalry, which was now turned against sin. None but the pure could see the Grail or sit upon the seat perilous. The entire quest of this vessel is the mythopoeic equivalent of the Balder conquest. Only the Grail can cure the king's fatal wound. There is an intense longing for the day of release. Parsifal and Sir Galahad represent virtue and bring the boon of salvation. The latter rescues the hero from the attack of two knights called Pride and Covetousness because he did not confess, and in the former the beautiful heroine represents the dalliance of the church with sin, with safety only in the cross. The German soul must have its pathos and an emotional baptism.

So in Peru, the Catholics rededicated the pagan temples to Saint Francis and showed a more splendid ritual so that it was easy to pass from the feasts and festivals of one to those of the other. In Mexico, the pagan temples were often used, only substituting images of the Virgin and of the Saviour on the altars in place of idols. The cross, which was worshipped as an emblem of rain, became a sign of salvation. So in Formosa, as Mackay has shown, filial piety due to ancestor worship has been turned to splendid and tactful account. The *Karens* have legends easily thus convertible and in South Africa the folk tales are occasionally made into apparatus for moral and religious training. But as Stoutemyer says, "as compared with the wonderful re-interpretation which Christian thought wrought in the Teutonic folklore, the efforts of modern missions have little to show, and perhaps we must now wait till the native soul of the East shall give us a new interpretation of Christianity." Aryan methods are more or less similar in other traits, as comparative mythology shows, and Christianity in all these countries is to an extent hitherto unexpected only the idealization of pre-existing and more indigenous material. A

folk's soul cannot be easily transformed, nor its ancient content transmuted into something different. The world is full of persistencies for religion is rooted in racial heritage, and every new religion must appear to be a re-interpretation on a higher plane of the old one. If we use theological terms, we must say that God is in all faiths. The religion of the Teutons, like that of the Jews, was fulfilled in Jesus, whose religion must always supplement rather than supplant the native faith to bring true redemption and regeneration. It must fulfil and not destroy. They are fragmentary and need to be supplemented.

The Islamic propaganda always has and will be a marvel from its very start. It welded the scattered Arabian tribes into an invincible army, impassioned for Allah. For 110 years, until the western wing was hurled back by Martel, its growth was unprecedented. Later, after the conquest of Constantinople, in 1453, the West was again in danger. Its conquest was by the sword, but that, we must not forget, was wielded by an impetuous faith that few religions have ever instilled into the souls of men. To be sure, the Byzantine church was corrupt, superstitious, and oppressive. It was hard to fill even the bishoprics in North Africa. Great Arabs not only absorbed but extended Western learning, especially in mathematics, astronomy, medicine and philosophy, and made a splendid period for their faith, to which the young Turks are now harking back and pointing to with pride as showing what their faith can do. Proselyting by the sword penetrated far East. Bengal, for instance, which had no religion, was easily delivered by Islam from "caste, contempt and Hebrew tyranny." Mohammedans know how to use all political and social methods. In China, for instance, its emissaries are merchants who settle, marry natives, wear the queue, adopt Chinese customs, and do all expected from officers of the government. In the Malay Archipelago and Philippines they use the language and customs of the natives, even purchase slaves to add to their influence, set examples of industry, and often mask zeal for their religion under business enterprise and lust of gold. In Sumatra they accommodated by allowing natives to worship the spirit of their

ancestors as saints already in Islam, saying that their long dead forbears now desired them to become Moslem. The missionaries to the Kabils in North Africa went in rags, in small groups, lived in caves like monks, and slowly won their way by their knowledge of medicine and industries and led up to the teaching of their religion without naming it. Thus North Africa, which had been a stronghold of Christianity since Augustine, was Mohammedanized. Arabian merchants so conform that they are not considered strangers. They were always self-supporting, were not known as missionaries, had no supervision, and while some of them drove an active business in order to live, they "produced the impression that they were not preachers but traders, while in fact they were not traders but preachers." They often brought weapons and sold them to potent chiefs who impressed Islam, and this rendered them superior to their enemies who used the old weapon. A potent missionary method is the pilgrimage to Mecca, which gives great prestige and which is told of for a life-time afterwards. Besides these unorganized there are also organized modes and specifically missionary sects, one of which originated in Persia in the eighth century, which wrought miracles for the superstitious, won the devout by piety and the mystics by revealing hidden meanings. To the Jew they declared that their Messiah was coming and to the Christian that the Holy Ghost was about to reign, and to all preached the coming of Allah, the Great Deliverer. Among oppressed people, the missionaries dwell upon the cruelty of their conquerors; in working among the Jews, they show scant respect for Christians and Moslems, preaching only that Allah is the Messiah. In working with the Christians, they dwell upon the obstinacy of the Jews and the ignorance of the Islam and profess reverence for the chief articles of the Christian creed, cautiously intimating, when the time comes, that a few things have been misunderstood or that Ali was the true paraclete. In India he is the promised tenth Avatar of Vishnu, who was to come from the West. In West Africa are two monastic orders, one of which has been active since the fifteenth century, but very active in isolated regions during the last.

These emissaries go as traders, scribes, readers, venders of amulets, schoolmasters, and when they have a little band of converts organize them into a centre. Their methods are all peaceful. Most of the teachers of the Soudan are of this sect. The other was founded in the eighteenth century in Algeria and uses the sword only in extremity. There are sects for the purification of Islam from its own errors and others to free it from the dominion of infidels. The latter has developed pronounced hostility to the Kafirs and after a universal holy war under a great leader, a purified Islam will be re-established throughout the world. Each adherent vows to abstain from luxuries, wine and vice. They often have a secret code. Many a soldier has enlisted solely from a missionary motive (one writer thinks 75 per cent have enlisted from a religious motive).

From the eleventh century the Crusades were for a long time the chief missionary endeavor, and despite the vast losses, little was accomplished in converting Mohammedans. Lull made an epoch-making effort to convert Islam to Christian philosophy and theology and sought to use the geography and language of the Saracens. He anticipated Loyola and Duff in advocating schools to teach Saracen language and literature to fit missionaries to meet Islam on its own grounds. And this led to chairs of Oriental literature in Paris and Oxford and Salamanca in 1411. Lull even proposed a parliament of religions for open discussion with Islam. The Inquisition, which "held Europe in a theological quarantine," profoundly influenced mission work, for it made infidelity a crime punishable in this world as well as in the next, and the heathen were religious waifs if not criminals.

As the sword was successful in evil causes, why not in a good one, when it was allied with the cross? In Mexico and Peru, conversion and conquest, monk and soldier, went hand in hand. After forced conversion, the Aztec temples were consecrated to Christian worship. Native images were deposed for those of the Virgin and the Infant Jesus. The natives conceived that their gods were vanquished and were impressed by the majestic ceremonials. Doubtless the con-

querors sincerely felt that, violent though the means they used, eternal blessing was conferred.

Xavier was first and greatest of all the Jesuit missionaries. Despite his scholarship and enthusiasm, he never himself learned the languages of the people for whom he wrought, but had interpreters and translators. He gathered boys to the sound of the bell on the street, taught them prayers and rituals, twice a day, and baptized all who believed, sometimes cities in a day. The government appointed overseers to instruct the people in the articles of faith. Sometimes the people were oppressed by Mohammedans. The Portuguese arms were invoked by others against enemies and baptism was the price or the reward. Xavier advocated that viceroys should be constrained by fear to make converts, and they were sometimes rewarded conversions by government offices. Many helpers were sent, often whole regions were converted, and when the mission army moved, the Brahmins easily reconverted their people and were therefore visited with condign punishment.

De Nobili was Xavier's greatest successor. Evangelization had become part of the government policy. He realized that he must not assail the caste system and so withdrew from all contact with his country and slowly made himself an orthodox Brahmin, mastering the native language and Sanskrit and studying profoundly. He conformed to all native customs and rites, doctrines and penances, claiming to be a Brahmin. Although his lineage was challenged, he hid all traces of it and made his debut with mystery, receiving only visitors of highest rank, and discussing philosophical questions. He required no convert to abandon the old form or break caste but re-interpreted their symbolic customs. He was very successful and found the spiritual law embodied in the fourth and lost Veda, which he claimed to bring, which was purely spiritual. This new or new-old Veda, he asserted, had been forgotten, and he would restore it as containing the essentials of Christianity. The very Brahmins confessed that they had lost this spiritual law which he had come from a remote country to proclaim.²

² T. W. M. Marshall, *Christian Missions*, N. Y., Kenedy, vol. 1, p. 221.

Thus his method was not exoteric like Xavier's, but esoteric. He was not, as he claimed to be, a Brahmin from Rome, but was of noble birth there. The severest criticism made against him is his defense of caste and many think that here his conformity went too far.

The first great propaganda of Christianity in China was by the great mathematician and scientist, Ricci, who, despite the hatred of foreigners, was welcomed and admired for his instruments and his knowledge. He tolerated everything tolerable, thought the Chinese god identical with that of Christianity, and ancestor worship with the masses for the dead and the adoration of saints. He did no open mission work but only insinuated those doctrines not opposed to the Chinese belief. He went as a philosopher rather than as a priest and as a literary man rather than as a preacher. Working his way to Peking, he bribed and importuned his way among officials by means of his instruments and skill and finally gained audience with the emperor and an appointment with pay and the privilege of opening a college. Here his lectures were unobjectionable, although he did instill some elements of Christianity. He attracted the literati, clothed Christ in an alluring garb, reconstructed the calendar, perfected a map of the world, published works on science and morals, and evolved a catechism. Although he did build a number of churches, his work was more political and he was regarded not as an emissary of another religion, but as a great literary man from the West. He thus became indispensable to his government and spread the faith.

Adam Schall succeeded him. He was an astronomer and musician, set the psalms to music, and when insurrection threatened, built a foundry and cast heavy field guns, became the tutor of the emperor, was president of the mathematical tribunal. Verbiest followed his methods and obtained great success, was an astronomer who could use astrology, a mathematician who could make guns; but astronomy was the great method. Rival orders were shocked when they found that the Jesuits had been so perilously near rites like heathen idolatries and the Franciscans and Dominicans bitterly condemned these methods. They, however, succeeded

in placing the Christian faith in disrepute and were persecuted, else China might have to-day been Christian. Although there was great accommodation and some deception, this was absolutely necessary in China at this time.

Another brilliant mission chapter of the Spanish Jesuits was in Paraguay, where they went beyond the armies and up to 1602 travelled from tribe to tribe and induced the Indians to take settled abodes. There was great oppression and enslavement by the Spanish and so the Jesuits sought to make a Christian state and to bring a territory of which they alone knew the riches into subjection to the church and to Spain. They persuaded the Indians to reside in villages. This they did the more readily because in union they could defend themselves against the oppression of the Spanish government. Some thirty of these settlements were organized under a superior, with a grade of subordinates. The towns thus built were a square, with church and storehouse at one end and the Indians on the sides. The churches were magnificent. Here the fathers introduced various handicrafts, agriculture and stock raising, cotton, tanning, coopers, cordage, bed and cart making, etc., with arms, powder, musical instruments, painting, and with so much weaving and spinning per week for the women. The natural indolence of the people was extreme. So each morning they were marshalled with great pomp and music to go in procession to the fields at sunrise, with the saint borne aloft and with shrines at intervals, where they prayed and sang. The group grew smaller as individuals dropped off to work, until priests and acolytes returned alone. Thus, too, they returned for their meal and siesta and again went to work. Nowhere has life, perhaps, been so completely regulated in all its details. All products went to the fathers and were doled out from the common storehouse. Those who refused to work received no food. Costly articles were imported for worship and the surplus went to Spain. The Indians loved festivals and so saint days were elaborately celebrated. The worst penalty for a culprit was to be debarred from these and from holding office, and there was great competition in splendor, in gaiety and fêtes. At the age of

five, boys were under the charge of alcades and worked or were taught until the middle of the forenoon. Perhaps this was the very best system for the Indians just at that stage. It aimed to make them contented. It taught that the mission property was their own and the king had decreed their freedom. In the villages there were perhaps 100,000 inhabitants and between 1610 and 1778 some 700,000 had been baptised. The trades were indigenous and this semi-communal system was isolated from Europeans and from pioneer corruptions. The fathers' authority became absolute. There was little individual adjustment, no property interest or independence, and the neophytes became morally weak. Thus when the Jesuits were replaced by the mendicants, the Indians could not adapt, demoralization drove them to remote haunts, and they were easily swept away, until now only ruins are left.

The order was suppressed in 1769 and the Dominicans extended this work in California, where also the Indians were gathered into villages, paid a small land and crown tax, could select their officers, and had the same right to the soil. First a small building was put up, with banners and pictures and gifts of trinkets and food, and the pictures of the Virgin were explained. Sometimes wild Indians were captured and brought in by force. The convert after his vow was considered almost a part of the mission property and the priest was his parent. For slight offences he was punished and for grave ones turned over to the governor. There was a ceaseless round of social, religious and industrial duties, and stock raising, agriculture and orchards. There was a chain of twenty-one of these missions extending 600 miles along the coast, till the friars were removed with some 30,000 Indians. The decline began in 1834, when the United States came into possession, and since then a majority of them have retired to the mountains. Some of the property was sold, some rented, and there are many claims hard to adjudicate. There was too much dependence and yet these very methods did not differ very much from the government schools at Carlisle and Hampton. Perhaps a longer period and modern improvements would have abundantly justified methods

so very astutely planned. The same methods have been used with some success among northwestern tribes, *e.g.*, by Desmet.

It was once the custom of missionary boards to send out almost all who wished to go, with little regard to health or training. Many smaller denominational colleges have courses on missions. The volunteer movement has greatly extended and improved our ideals in this field, and some medical and hospital training is usually now required. What is needed is more instruction in the condition of the people among whom they are to work. Our theological schools are inadequate and supernaturalism of a specific type is over-stressed while comparative religions, theology, methods and mission history are slighted. Stoutemyer, who examined the catalogues of nearly three hundred of our colleges and universities, finds that present-day history is very rarely taught, although some of the Southern courses include the problem in history of the negro, and the Pacific institutions often give courses in Oriental problems. The most neglected, and perhaps the most needed, are the departments of anthropology and ethnology, without which there can be little sympathy with, or understanding of, primitive man. The dogmatic aspects are over-stressed; other religions are misinterpreted, and their defects are magnified. Hill^a points out the gross neglect of practical church problems and social life in our Protestant theological seminaries, especially those not attached to large universities. He even advocates a university of religion. This should, at any rate, teach us not to go to the Mohammedans with a gospel bound in pigskin, or to India with one bound in calfskin, and we must no longer teach that in Burma one finds only "folly, blindness and superstition" and that among Confucians "every vice is tolerated if not sanctioned." Mission work must certainly be a part of pedagogy in every school and college, just as the psychology of lower races should be included in every course of psychogenesis. Races and religions repre-

^a The Education and Problems of the Protestant Ministry. *American Journal of Religious Psychology and Education*, vol. 3, No. 1, 29-70 May, 1908.

sent different stages. Every factor of indigenous culture should be utilized, if possible, and re-interpreted on a higher plane. We should admit that the Catholic missions have been far more successful with primitive races, even if the Protestants have done better among more cultured people, and that a higher culture is prone to enforce precocity. The Catholics should lay more stress upon freedom and the Protestants upon the dramatic and emotional elements.

Is it not plain to my dispassionate mind who has studied the higher history of missions and knows a little of pedagogy and racepsychology that all present tendencies point to a time when the missionary shall be chiefly a conserver, reviver and interpreter of the best that is in the native faith, whatever it is? Religious progress is slowest of all and especially we cannot "hurry the East." Ethnology and comparative religion have taught us that there are saving elements everywhere and that these have the prodigious advantage of being ready-made apperception organs. Christianity is not the *ab extra*, alien, heteronomous thing we have thought it, but the very best sugared-off product of the soul of the multitudinous peoples of old who have contributed to it. It is the goal toward which all have tended, some more, some less, some with farther, some with nearer approaches. He who chiefly loves and serves God and man, under whatever name, is Christian. The very name, however, Christian or Church, if it offends, need not be assumed or mentioned. The only thing needful is possible without it. Nations are children and the woe to those who offend them applies here. It is better to enter the kingdom unnamed than not at all. Negations must always be minimized. Abrupt breaks with the past and with social environment are always to be deprecated unless there are very clear compensating or preponderant and certain advantages. It is a common place of religious psychology that in every individual and race are found the elements of about every religion that ever was in the world, from fetichism up, and that the best Christian is so only by a more or less safe working majority of his faculties. Catholics and Protestants should carefully and judiciously compare and weigh each, the methods of the other, in

both the past and the present, and teach candidates preparing for the field. The syncretism of all religions, including our own, should be intelligently studied and realized; we should understand what the church to-day owes to Greek thought, to Dionysiac rites, the cult of Attis and Osiris, Mythra, and Apollo; its debt to the inspired and magnificent Teutonic methods, and how all these have contributed to the doctrine of the atonement and to shape Eucharistic rites. We must know and feel the mighty pedagogic power of concession, adaptation, accommodation, and how the church, where it has conquered all, has stooped to all. We have not been harmless as doves because we have forgotten the injunction precedent to be wise as serpents. I have talked with Protestant missionaries long in India who never heard of the inspiring work in that country done by the Catholics Nobili and Ricci, which are among the most interesting and suggestive of all pages of history. Such propagandists should study modern pragmatism, which teaches that the best definition of truth is that which works best, and should reconsider both the truth as well as the error that lurks in the old slogan that the end justifies the means. No one is fit to labor for the heathen to-day who has not arduously worked his way to a sympathetic appreciation of all there is in the native faith and is able to idealize it all it will bear. About all the old religions are decadent. Perhaps nothing so tends to deterioration as a religion if it is not incessantly wrought over and eternally transformed and informed with higher meanings. Hence the missionary's first care should be to revive the best of all the old beliefs and rites and restore them to their highest estate, and to make the best possible Mussulmans, Confucianists and Buddhists, and then and on this basis educate, evolve to the next higher stage, and then the next, always mindful of the peril of great ideas in small souls, of radical novelties and innovations in rutty and rusty brains. We should be ever mindful of the greater good and of future conditions and not allow these to be eclipsed by immediate individual needs. Toleration should be stretched to its uttermost if need be. We should be first of all sure to thoroughly understand the native view and custom, giving

it the benefit of every doubt, should conserve everything and attack nothing so far as it is possible, ignore, overlook, wait long before antagonizing, think much as well as pray, be sure that the natives respect everything in their traditions and life that can be made worthy of respect, and think as highly of it all as possible, trust to growth as well as to sudden conquest; in a word, fulfil rather than destroy.

Suppose an educated young Buddhist should say to a missionary, "I have studied your Scriptures and the teachings and character of Jesus. I have practised the virtues He commended, and more than the young man who came to Him, I have given Him all in charity, but for a hundred generations my ancestors have lived and died Buddhists and I would not desert their traditions or cause my relatives pain. I see no serious contradiction between the two faiths but deem Christianity higher and realize how much it adds. I can do more for Jesus by staying as I am and diffusing among my friends the new light I have found, without coming out and taking a Christian name or being enrolled as one of your converts."

Should such a man be rejected, or even urged to break caste? Could he not do far more in the old harness and under the old name, and would not the same be true of a like-minded Brahmin, Parsee, and all the rest? Indeed, if any of them lived up to the very top of their own religion and idealized it and avoided its abuse, how much would they lack of the Kingdom of God? If they were near it, would they not do more for it by revising and idealizing the faith of their fathers, and might they not thus be doing for it something very like what Jesus did for the faith in which he was born and bred? How far from essential Christianity are the idealized and perfected great ethnic faiths, anyhow? If any of them could be made to blossom into a genuine new dispensation in a legitimate psychogenetic way, would not this flower be at least a near variety of the very same species as Christianity? If so, the true missionary has a higher calling than to convert from one faith to another, namely, to do for the faith where he works what Jesus did for Judaism, develop it to the next higher stage. All religions, if they are not arrested

and perverted, issue in the same love and service of God and man. This is the common goal from which they have been withheld and toward which all of them more or less tend. This, the teaching of the genetic psychology of religion affirms, and only theology and dogma deny. The latter are not religion but only a set of tools that piety has found effective under certain conditions, but which need to be constantly refashioned.

All this presupposes, of course, that both myth and rite never say what they mean but must be interpreted, somewhat as the Freudians bring order into the night side of life by working from the manifest dream content down to the later dream thoughts. This recent method of work has a remarkable field of application here, but must be presupposed. Now, in view of this, if the missionary, on the other hand, should devote himself first, chiefly or unduly to the suppression of what he deems bad and false without this preliminary psycho-analysis of the folk soul, the result, if he is successful, is that the elements evicted from the open will retreat to the more or less submerged regions of the soul. In its unconscious depths they have amazing power of persistence, not only through the lives of individuals but of generations. They are never thus eliminated but only obscured. From the secret recesses of the spirit they motivate feeling and even will long after they are lost to the light of the intellect. Thus they slowly gather momentum, it may be for ages. They slumber, they grow strong; though their very stalk is pruned away, the root, like that of tares, waxes and saps the soil for wheat. At last, in due time, comes the reaction, which may take many forms under manifold provocative stimuli. The new faith may simply languish and die out with no visible cause, because all the energy of the soul available in this field has gone elsewhere. There may be an outburst of fanaticism or a recrudescence of abject credulity till the weeds of superstition grow so rank as to choke all else. Crass spiritism may come in, weird seizures, diverse hysteroid symptoms; there may be outbursts of fanaticism, intolerance, persecution. Effete modes of divination and fortune-telling, forgotten oracles and prophecies may be

revived as the soul strives to restore its losses or compensate for over-strain by reverting to an outlived state of culture. All that dies an unnatural or precocious death in the soul, tends, often most pathetically, to live again, and in this rehabilitated form is often worse and more ghastly than many that came of its own order of psychic growth. These elements, voluntarily expelled, always strive to get back to consciousness, so that progress by unnatural negation is always unstable and insecure. Only if the soul buries its own dead, in its own way, are there no revenient haunting ghosts. This principle has unnumbered examples in the individual and race soul, and most of all in the field of religion. Only when progress is known and all the stages are more or less fully lived out and in due sequence, is there any effective safeguard from these dangerous, wasteful and often ruinous reversions. Religious psychology has very many forms of disease to diagnose, and religious therapy many to cure, but diagnosis must precede healing, and in the psychic realm demands long and painstaking analysis. The real cause and cure are both often baffling, latent, and obscure, far more so than are the beneficent elements in the religious life. Thus it follows again that the development of the good among all non-Christian races should long precede the active elimination of the bad. Thus we should commend early and condemn late, praise and encourage generously, antagonize sparingly and with infinite caution and tact, and learn much before we attempt to teach. All myths and legends, ceremonies and beliefs, should be dissected and cross-examined and explicated as thoroughly as the Freudians treat them to find the sex core, and then only can the Christian psychotherapy be applied with intelligence and safety from the pathetic waste of harm where good was intended. This is both the tragedy and the Nemesis of religious work among backward people. A missionary equipped with the methods and spirit of modern ethnology and genetic and analytic psychology is best ensured against just these errors to which as a stranger in a new land, he is so much exposed. He should be also fully informed on all the larger racial issues of the day, such as those proposed for the first International Race Congress called

in London for July, 1910, to discuss these problems in the light of modern knowledge, and the modern conscience problems already treated in the Clark University seven-day conference in September, 1909.⁴

To-day mission questions are merging into the greatest of all the problems looming up for the world, viz., the new East, and its relations to the West. What will the West do with China, Japan and India, and what will they do with us? Ehrenfels estimates that in these countries about every woman is bearing children during her entire fertile period, while in the West only about two-thirds of this capacity of reproduction is utilized, and that in China at least the best classes are more fecund than the worst and also that in general the unfit are more effectively eliminated than with white races with all their child saving agencies. This, with their now rapid assimilation of the arts, industries and culture of the West, can mean but one thing for the East. To meet this future, we must have under some name a new Oriental type of Christianity, very different from that now proclaimed in these lands. All sectarian differences must be utterly effaced. We must get back of theology to the word itself and perhaps back of Paul to Jesus. We must discriminate between the portions of scripture fit and those unfit for the East. The evangelists surcharged with their own message, feeling that they have everything to give and nothing to learn, must be superseded by those who first almost become Orientals, with veritable genius for appreciating the East and transforming their own religious concepts—men who can learn to impress the leading classes and inspire them to be their guides. Men with a talent for sympathetic appreciation which is hard and rare must take the place of the spirit of criticism which is easy for any tyro. Did any born and bred European or American ever yet understand an Oriental? Even if he has not, our slogan must now be that he can do so because he must, for they may, sooner than we think, become our heirs and wield the accumulated resources

⁴ See *China and the Far East*, edited by G. H. Blakeslee, N. Y., Crowell, 1910. p. 455. See also the *Journal of Race Development*, vol. 1, 1910.

of our civilization, and make the future what we now make them. Our mighty conceit of our own race and of our religion have gone under in language and have too often led to antipodal instead of friendly relations. When comparative religion has done its work and we fully realize that all religions are parts of a larger universal one and that God has left no race without some revelation, we may have to confess that as of old all roads were said to lead to Rome, so all faiths, without exception, have in them the promise and potency of salvation.